

JACOB

AT HIS

Journeys End:

OR,

Part of his last words, uttered to his Son
JOSEPH, and the rest of his Children,
Immediately before his being gathered to his Fathers.

A SERMON

PREACHED

At the Interment of the Truly Noble, and Right
Honourable, WILLIAM Lord Breckon
of Breckon in Cheshire,

For the benefit of those who are Lovers of
Piety, Virtue, Loyalty, and true Nobility.

By A. B.

Psalm 116. 15.

Gracious in the sight of the Lord is the death of his Saints.

LONDON,

Printed for E. Curwen, in the White Lion
in St. Pauls Church-yard, 1685.

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Part of his last words, uttered to his son
JOSEPH, and the rest of his Children,
Immediately before his being carried to his Fathers

IMPRIMATUR,

John Hall, Esq. M. D. F. R. S. L. Lond. & fac.

Domest. PREACHED

at the Burial of the late Sir John Hall, Bart.
Honourable W. Hall, Esq. Lord of the Treasury
of Britain in Cheshire.

For the benefit of those who are Lovers of
Piety, Virtue, Loyalty, and true Nobility.

By A. B.

Printed 1761.

Printed in the City of London in the Strand, at the Sign of the

LONDON

Printed for R. Edwards, at the White Lion
in St. Pauls Church-yard, 1767.

Gen. 48. 21.

And Israel said unto Joseph, Behold, I dye,

The words are a part of that discourse which old Father *Israel* had with his Son *Joseph* a little before his death. They are so plain and intelligible considered by themselves, that I need not (nor do I think it convenient) to wear out any part of that short time I am to detain you here, in shewing you the coherence of them with the former.

We have considerable in them, such as these.

1. The Speaker, *Israel* the Father.
2. The Person spoken to, *Joseph* the Son.
3. The Subject matter or thing spoken of, *Death*, the death of the Speaker, *I dye*.
4. The weight or great concernment of the truth or subject spoken of, intimated by the *Ecce* *Attentionis*, or note of Observation prefixed, *Behold, Behold I dye*.

I shall trouble you but with a very short discourse of the Persons : and say but little of *Israel* the Father, who is the Speaker, and less of *Joseph* the Son spoken to : and yet a word or two of either.

1. Concerning *Israel* the Father, and here the Speaker; two things may be considered, First his Person, who, and what manner of man he was.

Gen. 32.
28. It was the same person known formerly by another name: that is by the name of *Jacob*. God chang'd his name, *Gen. 32. 28.* (So also *chap. 35. 10.*) *Thou shalt no more be called Jacob, but Israel.* So God before had made an addition to *Abraham* name, *Gen. 17. 31.* and chang'd *Sarah's* too, *ver. 13.* And it is observed by some, that God hath not usually added to, nor given a new name immediately to any; but such as in their generations were eminent and extraordinary persons.

Such a one was *Israel*; as *Petrus* observes, *totius & solius Populi Dei Pater*, The Father of Gods people, and of them only, that were in covenant with God.

Abraham and *Isaac* were famous in their generation, and men of renown; yet could not be so said of them. For *Abraham* was Father to *Ismael* as well as *Isaac*, and so Father of the *Ismaelites* as well as of the faithful; and *Isaac* was *Esau's* Father

as well as Jacob, and so Father of the *Edomites* as well as the *Israelites*; but *Israel* was the Father of the *Israelites* only; from him the people of God had their names, and were called *Israelites*, as we are called *Christians* from *Christ*. And this is enough to shew he was an excellent and extraordinary Person, and not in like manner to be known. We may consider the name.

Concerning which I have nothing to say at present, but what I have from *River* in his exertations on this book of Scripture, who tells us, the word signifies *Rex Dei*, a right or upright man of God; and this he says was *St. Jerome's* opinion. *For videns Deum*, a man seeing God. And it is indeed true, first that *Israel* was an upright or a plain down-right man as we use to say. As our Saviour by his allusion seems to confirm, when he says of *Nathaniel*, that he was a true *Israelite* in whom was no guile. John 1. 47.

And true it is, secondly, that he had several visions of God, and one particularly when he received this name, *Gen. 32. 30.* when he saw God face to face. But yet (as *River* says) it is most probable in the third place that he received this name because he was *Princeps cum Deo*, prevailed and had power with God, as the reason is given by him that gave the name, *Gen. 32. 28.* Hof. 1. 3.
Com-

21. Compare these three several conjectures together, and there is reason to believe he was an eminent and illustrious person; as also will be evident concerning Joseph the Son; the Person here spoken to, it may be demanded how it came to pass that *Israel* directed his speech to him, who was the youngest of all his sons but *Benjamin*; of which this perhaps might be the reason, because *Joseph* was in highest power, as being advanced in *Egypt* above his brethren, and able to make provision for them, as appears in the book of *Genesis*. The old man looked upon him as if he had been his first born, and gave him a portion above the rest, ver. 22. Therefore leaves he the charge of carrying his bones out of *Egypt* to him; and puts him in mind that now he was near his death. Behold I dye; which is the third particular in the Text; the Subject-matter of nothing spoken of Death, Behold I dye.

3. The meaning I suppose to be this. I must dye, dye within a short time. So *Jerusalem* and *Tremelus* read it, *Brevi moriturus sum*. And this interpretation is confirmed by what we read before in the 23. Chap. and 19. ver. The time drew near that *Israel* must dye; in the third place that he in the third place that he shall speak to this point in this method. First by shewing that what *Israel* said of

himself was writing, and that he might have said
 is of Joseph and all his posterity as well as of him-
 self: Behold I, and thou, and all thy posterity
 must dye, and think in your hearts, and say
 within you, It is a vain thing to be owned, acknowledged, &
 applyed, and every man is contrary with Israel, I dye.
 It is a notable and observable truth, as ap-
 pears from the addition of the word of extension, Be-
 hold I, and thou, and all thy posterity.

First, it is a truth, not to be denied, or gainsaid.
 Solomon tells us, *As the sun is to be born, Ec-
 clesiastes 1. 5.* And he that denies this, doth in effect
 give God the lye, who told Adam, and all in him his
 posterity, in the day that thou shalt be dead, *Genes. 3. 7.*
 So that it is true, First, because of mans
 sin, and Gods threatening and curse thereupon. *1. Cor.
 15. 22.* As Paul, *Rom. 5. 12.* by one man sin entered
 into the world, and death by sin, for death passed upon
 all men, for that all have sinned. Man gave sin
 into the world, and death by sin, and death passed upon
 all men, for that all have sinned. *1. Cor. 15. 22.*
 Secondly, there is nothing but preserve or reser-
 ve from death; none ever yet lived, nor do, nor
 ever shall live, but have dyed, *1. Cor. 15. 22.* those
 that are counted with were miraculously translated,
 and John says, that he found alive at the second
 coming, *1. Cor. 15. 22.* they cannot be raised
 again.

This

This the very Jews believed for truth; and therefore when they heard our Saviour say, if a man keep my saying he shall never see death, John 8: 51. they mistaking his meaning, and thinking he had spoken it of bodily death, were offended at his words, and fell foul upon him, telling him, that now they knew that he had a Devils for, say they, Abraham is dead, and the Prophets are dead.

If any thing could reprieve from death, probably it must be either greatness or goodness.

1. Not Greatness, For man being in honour abideth not, but is like the beasts that perish; that is, must dye as well as they, Psal. 49. 12. So again Psal. 81. 6. I have said you are Gods, but ver. 7. Ye shall dye like men; Death knocks as boldly; and enters as irresistibly into the rich mans palace, as the poor mans cottage. Lazarus died, and so did the rich man also, and was buried with more pompous solemnity it is likely, but with less comfort and advantage, as you may collect, if you view the passage, Luke 16. 22. Death when it comes with its commission makes no distinction: all in this respect are alike, and go to one place, saith Solomon, and are dissolved into the like indistinguishable dust.

2. Nor Goodness: Jacob who was loved, dyed as well as Esau that was hated: nay though Greatness and Goodness meet, they cannot exempt nor rescue

rescue from the grave. *Israel was Princeps cum Deo*
and *Refus Dei*. He wrestled with God and pre-
vailed; yet when he came to grapple with Death
he had the foyle.

None so great, none so good as our Blessed Re-
deemer, yet when he was pleas'd to take our na-
ture, and to bear our sins, he sunk under the un-
supportable load, and the bitter cup of Death
must not pass by, but he must tast and drink it.
And sure the servant is not greater, nor hath rea-
son to expect to fare better than his Lord. If he
dyed before he entered into glory, so must wee
too; we must dye with him, if we will reign with
him, and partake with him in death, if we will
share with him in glory. It hath been observ'd
by others, that *Moses* was bid go up and dye, but
that we must dye before we can go up. But I add,
that it was bug to Mount *Nebo* whither *Moses*
must go up before his death. Neither he nor we
can ascend Mount *Sion* that is above, before we
descend unto the *Hades* that is below. We must
goe to the grave ere we can rise to glory.

So it is a truth, *Israel* and we too must dye. It
is a truth that *Israel* did and we must apply
I dye sayd old *Israel*. I am a stranger and a so-
journer with thee, as all my fathers were; Observe
me before I go hence, saith *David*, *Psal.* 39. 21. My days

are swifter than a Weaver's Shuttle, which Job says, *Job 1. 18.* and my days are vanity saith he, *Job 1. 18.* The time of my departure is at hand, saith *St Paul*, *2 Tim. 4. 6.* And my life draws nigh to the grave, saith *David* again, *Psal. 88. 2.*

So that unless a man can say that he is better than *David*, *Abraham*, *Isaac*, or *Jacob*, or than *Moses* and the Prophets, and all his Predecessors, he must say with *Israel*, *I die.*

And he must not say it only, but take notice of it: For, *1. This is a notable and observable Truth, as the word Bebold, which is prefixed, doth imply.*

2. It is a considerable Truth in respect of a mans self, and his own death; For,

First, this consideration will make the thoughts of death less troublesome. *Elijah* could pray for death, when he considered it had been the portion of his fathers, and that he was no better than they, *1 Kin. 19. 4.* Though the thoughts of company cannot abate the miseries of the second death, they may lessen the terrors of the first, *St Paul* could desire to be dissolved, when he thought of being with *Christ* who was dead before him.

3. This consideration that we must die, may by Gods blessing make us more careful how we live.

It is the indiscreetest folly, and the greatest im-

provi-

But perhaps the young gallant may think; that though this doctrine may be reasonably preach'd to those of old *Ysaie*'s age, and to his own deare friends or father, that are as weary of the world as he is of them; it is yet too soon to have his delights eclips'd, or his delicate ears struck with such unwelcome and terrible truths. But let him consider, he is growing up, and ripening for death from the time he first had life. 'Tis true what *Seneca* says, *tunc quoque cum et scimus decessurum*, each day that makes the time he hath lived longer, makes the remainder shorter. Thy glass is still running, and the more sands are spent already, the fewer are behind.

2. And as we are concerned in respect of our own, so it doth concern us to take notice of the death of others also. First when we see or hear of the death of another, yet should remember and prepare for our own. *Joseph* a son is not privileg'd above *Israel* the father, though he was born after him, he might have dyed before him.

3. Since others as well as our selves must dye, it is our part to do all the good we can unto them, and get all the good we can from them, before they dye. If they live in the fear of God, imitate them, and so shalt thou dye like them, and live for ever with them.

I shall detain you no longer in the prosecution of the Text already treated on; there remains another subject, I mean that Honourable though lively spectacle that hath brought us unwillingly hither, and is the sad occasion of this solemnity.

I could wish (had God seen it good) there had been no such occasion of this concurrence; for that being met, the whole charge of entertaining you here had been the province and task of some other of my brethren, that had been every way more able to have discharged it than my self. It may (I hope) be a pardonable excuse, if I allege for my self, that my meditations have been much (very much) discomposed by my sorrows, that mine eyes have sometimes vyed drops with my pen while I was about this sad task. And probably, had I loved and honoured him less, I might have performed this service better.

But tis fit I leave Apologies and come to my remaining task, that is, to make some honourable mention of our *Israel* now he is dead, whom we deservedly honoured while he was alive.

I shall not stick long upon the Parallel, yet shall I first observe, that our *Israel*, like him in the Text, was by God made happy in the number of so many surviving children, as were the heads of the twelve Tribes, though not all of the same Sex, and

and had the addition of one grandchild more than
Joseph, presented to departing *Israel* to receive his
 benediction. Of all which our *Isaac* made fre-
 quent and affectionate mention; and to which to-
 gether with his own he bequeathed his blessing;
 as old *Isaac* said to the sons of his son *Joseph*.
 11.12. The name *Isaac*, as you heard before, was ad-
 der added to the former name of *Isaac*. (as some
 think) or rather given in its stead; because he was
Reuben Dei, an upright man. *Isaac* signifies a replan-
 tation, some conjecture he was so called because
 he got his brother *Elsar* birth right by a wife.
 But the word signifies properly *placatum*, and
 the child was in likely hood called *Isaac*, because
 about the time of his birth he held his own bro-
 ther by the heel. Our Honoured Lord could not
 be called *Isaac* only, for whose birth right had
 he taken? We may say with *St. Paul* he had wrong-
 ed no man, & wanted nothing; but he might
 be called *Isaac*, for he was *Reuben Dei*, had an up-
 right plain dealing soul, like *Nathan*, a true
Israhite in whom was plenty of nationall yberrish
 11.13. *Israhel* was a wise, *Dominus*, a man that saw
 God; and so I doubt not but this Honorable Per-
 son did too, though not as *Isaac* used to sit, yet
 by some such means by which God is pleased to
 make discovery of himself to man in these latter
 times.

Lyra (upon Gouttes) thinks it was by virtue of
 the Spirit of prophecy that old *Isaiah* foretold his
 death before it came, and said, *I dye*. But whe-
 ther he had the Spirit of Prophecy or no, I do not
 question: Sure I am, there is no great need of any
 extraordinary Revelation to let a man of an *xx.*
 years of age (as *Isaiah* was) know that the time
 drew nigh that he should dye: but I have reason
 to believe that there was something more than
 ordinary in it (though being a man of singular re-
 servedness he did not discover it) that this Ho-
 nourable Person, when he was but about *xx.* years
 of age, and under no visible distemper of body or
 mind, should above three hundred years ago, ex-
 cept when he accompanied his dear and honour-
 able Mother to her long home, in his passage
 from the house to the Church, say with some
 kind of confidence, that he should be he here that
 should go that way. And before he was seiz'd
 with any sickness, let fall some expressions in the
 hearing of his dearest relations (whom he yet was
 most unwilling to grieve) signifying his expecta-
 tion, that ere long they should have occasion to
 Mourn for him. And I am the more confident
 that he had some foresight of his approaching
 end, from one expression uttered to my self in the
 time of his visitation, which was upon this occa-
 sion:

We

To We that were about him, and observed how li-
 ttle he was afraid, or spoke of what we so much sus-
 pected, doubted that the nature of his disease had
 made him insensible of his danger; & that thought
 Death made irresistable (though slow) assaults, he
 did not apprehend it; hereupon Plid. (as I con-
 ceiv'd I was oblig'd) make my private applicati-
 on to him, and dealt plainly with him; discover-
 ing to him our just fears; and his own great dan-
 ger; and admonish'd him to prepare himself
 thoroughly for Death, which we doubted he could
 not avoid. And I was satisfied that he foresaw his
 danger (and therefore had prepared for it), when
 I heard him say (and that with a serene counte-
 nance, and a very grave intenance) *Parson, I was
 sensible of this before any of you were, or reason'd
 on it.* And we were afterwards satisfied why he was
 so long desirous to conceal his danger; for which
 he saw it was to no purpose to endeavour to hide
 what his dearest relations had discovered; and
 therefore thought he to yield; and in effect to say
 with old *Isaac, Behold I dye,* and gave his dearest
 Comfort and the rest about him; thereupon to
 give vent unto their passion, and let it out in a
 flood of tears, he presently added these words; *(I
 this is it I was afraid of)* thereby declaring, that the
 reason why he seem'd to take so little notice of

his danger, was not because he was insensible of it, but because he would not have his Relations understand it, nor be troubled at it.

4. *Israel* was so called (as most do probably think) because he was *Princips cum Deo*, and prevail'd with God when he wrestled with him for a blessing, *Gen. 32. 28.*

It was our *Israel's* custom to wrestle with God as *Jacob* did: Devotion was one part of his daily exercise. And it hapned to him as to *Israel*, *Gen. 32.* For coming from his morning exercise, he was seiz'd (as *Israel*) with a *tame-ness in his thigh*. And I make no question, but that as he did, with *Israel*, go away with a bodily joy, he receiv'd a spiritual blessing; and though he came (or rather was carried) off with a maim in the body, he was *princips cum Deo*, and prevail'd for a blessing on his soul.

And I do not think fit, nor can I let pass this observation, without commending it to the careful notice and consideration of all that hear me, that the great stroke by which God call'd him to himself, befell him presently upon his rising from his private devotions, as if God had said to him, Thy prayers are come up, and I come down to fetch thee up likewise! Thy work is done, and now I will do mine, and give thee a reward! Sure, happy is that devout soul whom his Lord when he cometh shall find so doing, standing upon his watch, and calling upon his God. Oh consider it, how much more comfortable it is for a man to be found so doing, than to be snatch'd away with his *Dalilah* in his arms, or with an intemperate

cup in his hand, or a dam-me in his mouth, or any Idol in his heart, which might make him incapable of communion with his God ! But I leave the Parallel, and offer him

2. To your consideration as a Person of Honour, different indeed from most other men of his age and time. The man I think is not to be found, that can justly accuse him, or blast his reputation or honour by justly charging him with dissimulation, or fraud, or unfaithfulness, or lying, or incontinency, or drunkenness, or swearing, or any other notorious vice. I have had the happiness to be frequently near him, and often in the hearing of him for a dozen years together, yet did I never (that I remember) hear any obscene or filthy communication come from his mouth, nor observe him upon any provocation, let any one of those many oaths escape his lips, that many men now adays reckon and look upon as the greatest, if not only ornament and grace of their discourse.

But it is not enough to be *extra vitia*, without any notorious vice. God will not be satisfied with a negative holiness ; we must not only *cease to do evil*, but *learn to do well*, *Isa. 1.* And so did he. And that you may take a short view of his virtues, I shall present him briefly to you in all, or most of his remarkable Relations, and offer to your considerations how he did carry himself towards his Correlates. And then I admonish and beseech you to go and do likewise.

1. Consider him as a Christian, and how he behaved himself towards God, both in the time of his health and sickness. **2.** While God enabled him to come hither, we seldom (very seldom) missed his early company here. He was resolved that God loves the Gates of Syon, more than all the dwellings of Jacob, and will not be put off with our pretences of doing our Devotions in our Closets, when he expects us in the Church. Nor was his Devotion personated and put on to deceive the world, but he took his time for private as well as publick performances, as I have told you before.

In his sickness those three Christian graces of Faith, Hope, and Charity, were very remarkable. He signified his Charity in forgiving all that had done him any injury, and desiring to be reconciled to all betwixt whom and himself there had been any misunderstanding and debate. His Faith and Hope he expressed to my unworthy self in private while he was able affirming he did fully relye on the merits and mediation of his Saviour Iesus, and through him hoped for a glorious Resurrection. And in this Faith and Hope he earnestly desired, and received both the Absolution of the Church, and the Sacrament of the Supper of the Lord.

When his tongue had fail'd to do its office, and we perceiv'd that he endured a great fight of afflictions, that the Lord delay'd his coming, and Death made but flow, though sure approach'd; I did (as I thought I was in du-

ly bound) advise him to search his own heart: whether there were any thing yet undone that God expected he should do, before he call'd him hence: and that he would signify to us by some token, whether he hoped that his peace was perfected, and his conscience quiet. Whereupon he looked upon us with a more cheerful countenance than it is ordinary for a dying man to manifest: and then casting up his eyes to Heaven, he layd his hand upon his heart, seeming to say, that all was quiet there, and that he dieth in Peace, and rested in Hope.

His Piety and Devotion all along his sickness was very exemplary. He acted his part in all the prayers; and that with a stronger and more cheerful voice than we conceived he had been able to utter, or did utter upon any other occasion. The last word (as I remember) that I heard him say, was *Amen* to our prayers; but he moved his lips when he could not use his tongue to do that office, which yet held out beyond our expectations, and fall'd him next till very near his end, saying *Willow*.

And as his Piety was great towards God, so was Gods mercy towards him; for though the stroke light on almost all the outside of his body, it mis'd his brain: so that by Gods great goodness he enjoy'd the use of his intellects, and all, or most of his senses, in a wonderful vigour and acuteness towards his very latter end; insomuch that he could hear our very whispers, distinguish his drink, see and know his visitants, beyond the expectation of his friends, and perhaps beyond the belief of Strangers.

And

And as his Piety, so was his patience very remarkable. He did endure much and long, but complain little or nothing at all; Oh me I am sick, very sick, oh me I am full of pain, was all that could he said came from him tending towards a complaint.

You have heard of the patience of Job, said St. James, &c. Yes we have heard of Job's patience, and many of us have seen his, and I think those that have seen and observed it will say, they never saw his Christian Patience & Fortitude equalled, much less exceeded.

2. Consider him next in the relation of a Subject, concerning which I need to say but little, because you all, or most of you know his loyalty and fidelity to his Sovereign as well as my self. Only let me mind you, that in the last engagement in this Country, he did not publickly appear untill there was great cause to doubt, if not despair of any good success, which was an argument there was no other motive but meer Loyalty and Conscience, that drew him to hazard Himself, his Sons that accompanied him, and his Estate, rather than he would incur the suspicion of being backward to do his King and Country service.

3. Consider him as a Son.

A Son of the Church, whose peace he was very careful to maintain, & whose orders he was ready to observe.

And as God gave him a very dutiful affection to his Mother the Church, so he made the Church Service serviceable & comfortable unto him. I cannot think it possible

ble that one that doth not really delight in, & reciprocal-ly find comfort by the service of the Church, should so frequently and cheerfully joyn and bear a part in it as he did, notwithstanding all the Obstacles and Impediments of pain and sickness; which is an argument that the Church service is not so faulty as our selves, and that we might take pleasure in it, & reap profit by it, if our own corrupt hearts were not indispos'd and out of order.

I confess we owe much to his example if our Congregation be in practice any thing more observant of the Churches Orders, than some of our neighbours. Let the contemptible Priests (as some call us in scorn) say what they will, or can, the peremptory vulgar will do as they list; If their betters will not believe us, they will despise us; If a man of Authority, Honour or Worship will not be persuaded to change his posture, but keep his seat, they will use neither leg nor knee, unless it be to cross the Church in her directions and commands: but believe it Gentlemen, it is no disparagement to use your own tongues to make confession of, and cry God mercy for your own sins. Tis no diminution of your worth, to appear and behave your selves with all humble reverence and submission, as the several parts of service do require when you come before him to whom all things in Heaven and Earth do bow and obey. I hope you do believe this, and could wish that such as yet do not, would (after the laudable example of this honourable *Hero*) in their several Congregations practise and do accordingly. I

confess this is spoken a little out of the way, but I hope it will be looked upon as a pardonable digression, and censured as a needless impertinency.

2. I might propose him for your example considered as a natural son; you know how observant and obsequious he was to his aged and honoured Parent; and so fit to be a pattern to such as are not so.

4. As a Husband, he was chaste and careful in keeping of his contract. I believe none more faithful to their conjugal covenant, nor more loving to his Consort; Inso-much that I could never observe any such uncomfortable brawls or breaches, as do too frequently disturb the peace of many both meaner and noble families.

5. As a Father, he was very affectionate and sufficiently indulgent, yet not so indulgent but that he knew how, upon occasion, to be severe too; it is known, *He* like his Heavenly Father, *Heb. 12.*) *bath very sharply chastised those whom he yet very dearly loved:* and as a Father he did like old *Israel* call his children to him, and as he saw cause gave them his fatherly admonitions and blessing before he parted with them. And may those blessings never be in vain, nor those admonitions ever be forgotten.

6. As a Lord and Master, he was meek and gentle, far from the temper of many both his equals and inferiours, who forgetting that they themselves have *Col. 4. 1.* a master in Heaven, do unmercifully threaten or care not to make slaves of their servants upon Earth; and it was one argument of the great respect he had, even to his mean-

est servants, in that he admitted all, and sent for some of them to come and take their last leave and farewell from his dying lips,

7. As a Landlord, he was courteous, kind, & respective to his several Tenants: and it is known he took not the advantages that were offered to revenge or right himself of those that had done him the greatest injury & wrong,

8. As a Neighbour, he was sufficiently known to be peaceable and quiet, more ready to compose differences, than make them, and to put up injuries than offer them,

Lastly, as a Friend, he was faithful and constant, never known to betray his trust, nor abuse the credulity of those that put any confidence in him. He was none of those that will profusely promise what they never purpose to perform; It was common with him to be better than his word. If you asked him a courtesie, his very silence was frequently a consent, and if you had not a denial, you might be sure of a grant.

To sum up all, he was a true Christian, and therefore in all respects such a one as I have said, a Loyal Subject, a Dutiful Son, a loving Husband, an indulgent Father, a respective Lord and Master, a good Neighbour, and a faithful Friend; and in his whole conversation such a pattern of Piety, as is much more fit than easie to be

Remembered, and may we all have grace to follow all the good examples of him and all other servants of God, living with us, or dead before us; That living and dying like them, we may for ever hereafter reign with them, through our Saviour Jesus Christ. Amen

